

創価大学
国際仏教学高等研究所
年 報

平成28年度
(第20号)

Annual Report
of
The International Research Institute for Advanced Buddhology
at Soka University

for the Academic Year 2016

Volume XX

創価大学・国際仏教学高等研究所
東京・2017・八王子

The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2017

A manuscript of Gopadatta's *Jātakamālā* copied by Jayamuni Vajrācārya

Katarzyna MARCINIAK

Just recently an article has been published about a Nepalese scribe named Jayamuni Vajrācārya and his role in the transmission of the Buddhist narrative literature in Nepal (FORMIGATTI 2016, “Walking the Deckle Edge: Scribe or Author? Jayamuni and the Creation of the Nepalese *Avadānamālā* Literature”). Pure coincidence had it that I myself was at that time doing research on some of the manuscripts ascribed to the very same scribe. I had eventually decided not to abandon entirely the idea of publishing the results of my research and directed attention towards a very important manuscript that was not dealt with by Dr. Formigatti in his recent work. Therefore, the present article aims to serve as a supplement, focusing on a manuscript of the text whose last chapter is *Dṛḍhādhyāśayāvadāna*, which “according to Tucci's communication was the last story of Gopadatta's *Jātakamālā*” (HAHN 2007b).

Gopadatta's collection was included in the same manuscript as *Sugatāvadāna*¹, another text copied by Jayamuni Vajrācārya, and photographed by the *Nepal-German Manuscript Preservation Project* (hereafter: NGMPP) in 1979. The catalogue card of the *Nepalese German Manuscript Cataloguing Project* (hereafter: NGMCP) provides us with the following information regarding the manuscript listed under no. H 380/7:

Place of Deposit: Dharmarāja Vajrācārya

Viśaya: Bauddha avadāna

Date of filming: 26-1-79

Title acc. to Colophon: Sugatāvadāne Saṃghabhojyaparivartto nāma
dvādaśamaḥ samāptaḥ

No. of leaves: 16

Script: Newari

Scribed: Jayamuni (look at folio 65A)

Date: NS 763+764

Reel no. H 380/7

¹. According to Formigatti (2016: 113), the manuscript is undated, but in fact the final colophon provides the date *saṃvat* 764.

Short Title: *sugatāvādāna*

NEPAL-GERMAN MANUSCRIPT PRESERVATION PROJECT

Place of Deposit: *Tharumarāja* Priests: *NAM, PIN, HIL*

Manuscript No. विषय: *Raddeha* Running No. *avādāna*

TITLE (acc. to Colophon/Catalogue): *sugatāvādāne saṅghabhōjyaparivarttānāma dvādaśamaḥ samāpataḥ* H 6807

AUTHOR: 380

No. of leaves: 16 Incompl. Size in cm: 35.6 x 10.2 Reel No. 7

Date of filming: 26-1-79 Script: Devanagari - Newari - Tibetan - Multili

Remarks: paper - Thyasaphu - palm leaf, damaged by worm - rats - water - smoke - breaking

Calligrapher: N/A. scribed: *Jayamuni* (look at folio 65A.)

Date: NS, VS - Shaka - 63 + 264

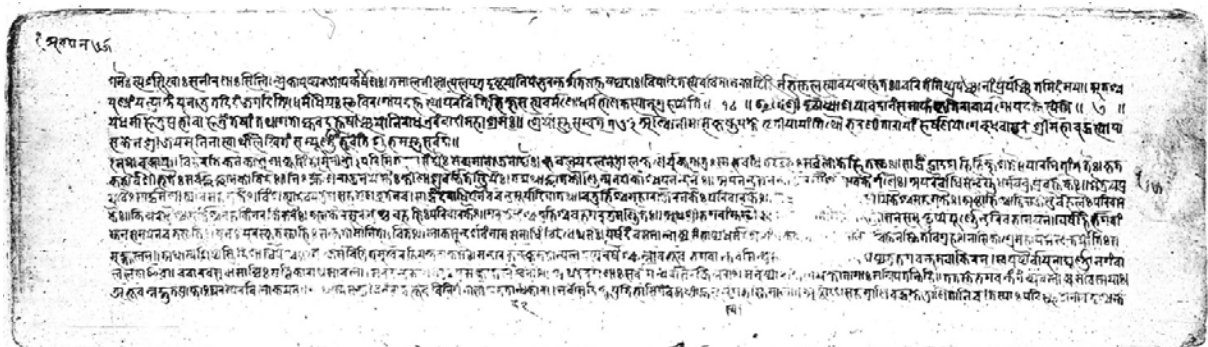
Catalogue card of the NGMCP, H 380/7.

Interestingly, the catalogue card does not mention that *Drḍhādhyāśayāvadāna* (or the entire *Jātakamālā* by Gopadatta) was once included in this manuscript as well. Consequently, whoever would search for this text in the catalogue of the NGMCP, would not obtain any results.

The text of the *Sugātāvadāna* begins on fol. 65r:

namo buddhāya | viharati kanakādrau śākyasiṃho munīndro (')parimita++saṃghaiḥ sevyamāno janoghaiḥ |

In the left margin of the first folio we find the words “2 avadāna 65”, which probably indicates that here, i.e., on folio 65, begins a second text, an *avadāna*, namely *Sugatāvadāna*. And on the very same folio we find the final part of another text, written by the same hand, namely *Drḍhādhyāśayāvadāna*.



NGMCP H 380/7, fol. 65r, the final colophon of Gopadatta's work (ll. 1-4) and the beginning of the *Sugatāvadāna* (l. 5).

The final colophon of the work runs as follows (fol. 65r1-4):

*ṇaiḥ sparśasukhāḥ samīraṇāḥ silindhrikāpusparajopakarṣiṇaḥ tamālanīlotpalapatradrṣṭayo
nipetur antargatamattaṣṭpadāḥ || caritaṃ niṣprapañcānāṃ prapañcitam idaṃ mayā || ataś ca
punyaṃ yat prāptaṃ punātu tad idaṃ jagad iti || dharmaśrīyah sthaviragopadattasyôparacitih
bhikṣusatyavarmāno dharmabhānakasyānugrahayēti || 18 || iti śrīdrḍhādhyāśayāvadānam*

*samāptam | kṛtir ācāryagopadattasyeti | ye dharma hetuprabhāvā hetuṃ teṣāṃ tathāgato hy
avadat teṣāṃ ca yo nirodha evāṃvadī mahāśramaḥ (sic!) || śreyo (')stu samvat 763 aśvinīmāse
kṛṣṇapakṣe tṛtīyāyāṃ tithau bharaṇītarāyāṃ harṣaṇayoge buddhavāsane | śrīmahābuddha-
syopāsakena śrījayamuninā svārthaṃ likhitaṃ sampūrṇaṃ śubham astu sarvadā ||*

The colophon above confirms that the scribe was Jayamuni, a worshipper (*upāsaka*) of the Mahābuddha, who completed the work on a Wednesday in the dark fortnight (*kṛṣṇa pakṣa*) of the month, in the *tithi* *Tṛtīyā*, in the yoga called *Harṣaṇa*, in the *nakṣatra* *Bharaṇī* of the year *saṃvat* 763 (= 1643 C.E.). Moreover, the colophon indicates that the *Drḍhādhyāśayāvadāna* constitutes the 18th and the last story of Gopadatta's collection. The underlined portion of the final colophon is in line with that found at the end of the manuscript of Gopadatta's *Jātakamālā* obtained by Tucci in Nepal (see below), the only difference lying in the fact that the title of the last *avadāna* in Gopadatta's collection was given by Tucci in a slightly different form, i.e., *Drḍhādhyāśayasyāvadānaṃ*.

Unfortunately, we possess scant information about this *avadāna* by Gopadatta. Hahn (1992: 14) writes: "In 1933, Giuseppe Tucci reports the acquisition of a fragmentary manuscript of Gopadatta's collection of legends. In the colophon it is said that the complete work consists of 3,300 *granthas*. Thus it is only slightly shorter than Āryaśūra's *Jātakamālā*. On the basis of these scarce facts, we may venture to draw two conclusions: Gopadatta's *Jātakamālā* also seems to be modelled on the work of Āryaśūra and Haribhaṭṭa and therefore seems to have consisted of 34 legends". However, Hahn (2007b) calculated the number of *granthas* of 16 legends he ascribed to Gopadatta between 3,077 and 3,177, arriving at the conclusion that "since the average length of the stories is 3,127/16 ~195 *granthas* that means that only one or two stories would be missing. The missing story (or at least one of them) could be the *Drḍhādhyāśayāvadāna* that according to Tucci's communication was the last story of the work [*Jātakamālā*] (...) The consequence is that my former assumption that the number of stories in Gopadatta's *Jātakamālā* was 34, like those of his two predecessors Āryaśūra and Haribhaṭṭa, cannot be correct" (HAHN 2007b: 15). Unfortunately, the manuscript of Gopadatta's *Jātakamālā* from Tucci's collection has been lost for good and we are unable to confirm the above-stated information. If the last story of the *Jātakamālā* in Tucci's manuscript was indeed the *Drḍhādhyāśayāvadāna*, then we would assume that Jayamuni had copied not only this one story but the entire collection by Gopadatta. We can put forward a hypothesis that Jayamuni had copied both texts, i.e., *Jātakamālā* and *Sugatāvadāna* in *saṃvat* 763 and 764, respectively, and for some time after their completion they were kept in the same manuscript. Then at a certain point in time and in unknown circumstances the former one was taken out or misplaced². Since the final part of the text was copied in the same folio in which the text of the *Sugatāvadāna* commences, it was left in the

². At the time when NGMPP was being carried out in Nepal, the Mss. of *Sugatāvadāna*, *Drḍhādhyāśayāvadāna* (*Jātakamālā*) and *Bodhicaryāvadāna*, produced by Jayamuni Vajrācārya, belonged to a private collection in the possession of Dharmarāja Vajrācārya from Patan. They were photographed and listed by NGMCP under "H 380". In the same microfilm H 380 we find one fragmentary manuscript of the *Mahāvastu* – H 380/6. It contains the chapters *Dīpaṃkaravastu* and *Daśabhūmika* (= Ms. Mv Sa 17b2-71b6), and consists of 72 folios. Interestingly, the manuscript is incomplete, lacking its last folio, 73a, with the final colophon. All four manuscripts listed under H 380/6, H 380/7 and H 380/8 were photographed by the NGMPP on 26/1/1979. At that time they were already incomplete, so we might assume that by the time NGMPP took the photographs, the cards had already been either taken out from the manuscript or misplaced.

manuscript and the remaining part circulated independently, without the folio containing the final colophon. Due to the fact that the colophon of Gopadatta's work is included in the first folio of the manuscript catalogued under NGMCP H 380/7 entitled "Sugatāvadāna", therefore it is highly unlikely that scholars interested in Gopadatta's works would have been able to locate this part of the text. Moreover, since we do not know who removed the text from the manuscript and when, we are unable to trace its path and determine its current location. Thus we do not find *Dr̥ḍhādhyāśayāvadāna* in the list of works ascribed to Gopadatta that we find in HAHN 1992 and HAHN 2007a, b, nor is it mentioned among the legends that the author lists as those which once might have been included in Gopadatta's *Jātakamālā*³. The only information we possess about this *avadāna* comes from Tucci himself. Consequently, since Tucci's manuscript has been lost and will in all likelihood never become available, the fragment included in the manuscript under NGMCP H 380/7 seems to be the only material pertaining to this *avadāna* and indicating that it is indeed one of the works composed by Gopadatta.

Let us now return to the manuscript obtained by Tucci in Nepal. The following is the information about the manuscript provided by Tucci himself⁴:

"A fragmentary collection of *avadānas* in the *kāvya*-style was found in Nepal by me while examining the manuscripts recently purchased. As stated in the colophon it is a work by Gopadatta, and therefore this poem, although fragmentary, is certainly the same as that mentioned by Somendra. It was a huge work, since it is said in the end, that it was composed of three thousand and three hundred granthas. The colophon contains some important information: *Dharmaśriyaḥ sthavira-gopadattasyoparacitih; bhikṣusatyavarmaṇo dharma-bhāṇakasyānugrahāya* and then it runs thus: *Dr̥ḍhādhyāśayasyāvadānaṃ samāptaṃ kṛtir; ācārya-gopadattasya*. The manuscript was a gift of *ācāryapaṇḍita-Śrī-Sucandra śrījñāna*, residing in the monastery of Keśavacandra⁵ and was copied by the Bengali *upāsaka śrī-Muktidāsa* in the year 1810, 10th month, 19th day from *parinirvāṇa*."

As we can see, the manuscript acquired by Tucci was much earlier (= 1268 C.E., HAHN 2007b: 1051) than that produced by Jayamuni in 1643. However, at this stage of research it is impossible to determine whether the latter is a copy of the former. If that is indeed the case, we can assume that at a certain point in time Jayamuni came across the manuscript in the vast collection in the possession of the Keśavacandra monastery and decided to make a copy of this important Buddhist work. Whatever the relationship of the two manuscripts might have been, unfortunately neither of them is available at present.

The colophon of the *Dr̥ḍhādhyāśayāvadāna* is similar to that found at the end of the

³. In his paper from 2007 (2007b: 16–17), Hahn provides a list of 15 legends that he attributes to Gopadatta. In his article from 2011 (77–78), he includes a list of "16 buddhistischen Legenden im Campū-Stil, die vermutlich aus der *Jātakamālā* des Gopadatta stammen".

⁴. *Opera Minora*, Part I, Roma 1971, pp. 232–233 (*Studi orientali pubblicati a cura di Scuola orientale*. 6); "Animadversiones Indicae. 8. Śaṅkarasvāmin, Śivasvāmin and Gopadatta" (in: Festschrift für Moriz Winternitz, Leipzig 1933).

⁵. The full name of the monastery is Bhāskara Deva Saṃskārita Śrī Keśavacandra Kṛta Pārāvata Mahāvihāra, and "this is one of the largest and oldest of the bāhā complexes in the city of Kathmandu" (Locke 1985: 284), and "it certainly had one of the most impressive collections of Buddhist treasures: books, images (...), but fewer and fewer items are put up for display each year. Informants say that this is because of the fear of theft, but it is clear that many items have disappeared" (Locke 1985: 286).

*Saptakumārikāvadāna*⁶, another legend attributed to Gopadatta, which states as follows: *iti śrīsaptakumārikāvadānaṃ samāptam || kṛtir ācāryabhadanta-gopadattasya ||* (HAHN 1992: 72). The colophon found at the end of the *Dṛḍhādhyāśayāvadāna* follows the same pattern: *iti śrīdṛḍhādhyāśayāvadānaṃ samāptam || kṛtir ācāryagopadattasyeti ||*

If *Dṛḍhādhyāśayāvadāna* was the last legend in Gopadatta's *Jātakamālā*, as Tucci himself reported, this would also indicate that the collection was comprised of 18 legends. This would be in line with the hypothesis put forward by Hahn (2007b) that in addition to the 16 legends he proposed as those belonging to the *Jātakamālā* "only one or two stories would be missing". It is worth mentioning that there are a few legends in Gopadatta's collections that are called *avadānas*, not *jātakas*, therefore *Dṛḍhādhyāśayāvadāna* might have belonged to Gopadatta's collection, even though it is referred to as an *avadāna*, not a *jātaka*⁷.

As has already been mentioned, the colophon of the manuscript from Tucci's collection included the information that the work consisted of 3,300 *granthas*; the average length of the sixteen stories identified by Hahn as those that were once included in Gopadatta's *Jātakamālā* has been calculated to be ca. 3,127 *granthas*, so one *jātaka* or *avadāna* would take up around 195 *granthas*. *Sugatāvadāna* begins on fol. 65r; the number of *granthas* in the first 64 folios is enough to cover 18 stories, i.e., the entire collection, so we can be fairly certain that Jayamuni copied the whole *Jātakamālā*, not only one *avadāna*. In the light of this discovery, Hahn's statement (2007b: 1): "I would only like to emphasize once more that Gopadatta hypothesis is proved beyond doubt only for the *Śvajātaka*, from which Sarvānanda quotes half a stanza in his *Ṭīkṣāsarvasva*, marking it with the words *iti Gopadattah*" should be supplemented now with the information written in the final colophon of Gopadatta's *Jātakamālā* copied by Jayamuni Vajrācārya in 1643.

After the final colophon of the *Dṛḍhādhyāśayāvadāna* the text of the *Sugatāvadāna* commences (fol. 65r5). The text is well preserved, although we occasionally find blurred and partially illegible sections, in which the ink has faded or the handwriting deteriorates. Folio numbers are indicated by numerals written in the right margins of *versos*. Corrections to the text have been inserted in the upper and lower margins. Each *recto* and *verso* contains 12 lines of writing, with the exception of the last folio which contains 10 lines.

The colophon, fol. 80v10, reads:

*iti śrīsugatāvadāne saṃghabhojyaparivartto nāma dvādaśamaḥ samāptah || śreyo (')stu saṃvat
764 māghamāse śuklapakṣe caturthyāṃ budhadine śrījayamunilikhitam || śubham astu sarvadā ||*

The manuscript was produced by Jayamuni on a Wednesday in the month *Māgha* (January-February), in the *tithi* *Caturthā* of the bright fortnight (*śuklapakṣe*), in the year 1644. The colophon states that the *avadāna* consists of 12 sections, the last being *Saṃghabhojyaparivarttaḥ*.

⁶ HAHN (1992: 14): "The *Saptakumārikāvadāna* is included in the Tibetan Tanjur as an individual work, but unfortunately no other legend of Gopadatta's *Jātakamālā* can be found there. The Sanskrit text of the *Saptakumārikāvadāna*, however, is still extant. It is to be found in a very late and corrupt manuscript in the Bibliothèque Nationale (Paris) and was recognized by Jean Filliozat already in 1941 as the Sanskrit original of the Tibetan version."

⁷ HAHN (2007b: 20): "The sceptic might argue that the title of the work is *Jātakamālā*, not *Avadānamālā*, and hence one would expect it to consist only of real *Jātakas*, i.e., stories about the *bodhisattva*. As we shall see in the next section, there are six stories among the 16 which do not fulfil this criterion. (...) Gopadatta did not make a sharp distinction between *jātakas* and *avadānas*."

Bibliography

- DARGYAY 1978. Dargyay, Lobsang, *Die Legende von den sieben Prinzessinen (Saptakumārikā-avadāna), in der poetischen Fassung von Guhyadatta/Gopadatta aufgrund der tibetischen Übersetzung herausgegeben, übersetzt und bearbeitet*, Wiener Studies zur Tibetologie und Buddhismuskunde Heft II, Wien 1978.
- FORMIGATTI 2016. Formigatti, Camillo, “Walking the Deckle Edge: Scribe or Author? Jayamuni and the Creation of the Nepalese *Avadānamālā* Literature”. *Buddhist Studies Review* 2016, pp. 101–140.
- HANDURUKANDE 1984. Handurukande, Ratna, *Five Buddhist Legends in the Campū Style - From a Collection named Avadānasārasamuccaya*, Indica et Tibetica 4, Bonn 1984.
- HAHN 1992. Hahn, Michael, *Haribhaṭṭa and Gopadatta. Two Authors in the Succession of Āryaśūra. On the Rediscovery of parts of their Jātakamālās*, The International Institute for Buddhist Studies, Tokyo 1992.
- HAHN 2007a. Hahn, Michael, *Haribhaṭṭa in Nepal. Ten Legends from His Jātakamālā and the Anonymous Śākyasiṃhajātaka*, *Studia Philologica Buddhica*, Monograph Series XXII, The International Institute for Buddhist Studies, Tokyo 2007.
- HAHN 2007b. Hahn, Michael, “Gopadatta’s Jātakamālā. On the first complete edition of its 16 extant legends”, *Journal of Indian and Buddhist Studies* Vol. 55, No. 3, March 2007.
- HAHN 2007c. Hahn, Michael, “Gopadatta’s Kapīśvarajātaka”, *Bulletin of Research Institute for Buddhist Culture*, Ryūkoku University, No. 46, 2007, pp. 47–74.
- HAHN 2009. Hahn, Michael, “How It All Began (III) Gopadatta's Version of the Prabhāsa Legend”, *Journal of the Centre for Buddhist Studies*, Sri Lanka, Vol. VII, 2009, pp. 21–71.
- HAHN 2011. Hahn, Michael, “Ein neuer Handschriftenfund aus Nepal und seine Konsequenzen für die Gopadatta-Hypothese”, *Studien zur Indologie und Iranistik*, herausgegeben von Hans Harder und Thomas Oberlies, Band 27/2010, Hempen Verlag, Bremen 2011.
- KLAUS 1983. Klaus, Konrad, *Das Maitrakanyakāvadāna (Divyāvadāna 38). Sanskrittext und deutsche Übersetzung*, Indica et Tibetica, Bonn 1983.
- LOCKE 1985. Locke, John, *Buddhist Monasteries of Nepal. A Survey of Bāhās and Bāhīs of the Kathmandu Valley*. Sahayogi Press Pvt. Ltd., Kathmandu 1985.
- MARCINIAK 2014. Marciniak, Katarzyna, *Studia nad Mahāvastu, sanskryckim tekstem buddyjskiej szkoły mahasanghików-lokottarawadinów*. *Studia Buddhica* 3. Research Centre of Buddhist Studies, Warsaw 2014.
- TULADHAR-DOUGLAS 2006. Tuladhar-Douglas, William, *Remaking Buddhism for Medieval Nepal. The Fifteenth-century reformation of Newar Buddhism*. London & New York: Routledge 2006.
- WRIGHT 1877. Wright, Daniel, *History of Nepal. Translated from the Parbatiya by Munshi Shew Shunker Singh, Pandit Shri Gunanand*, Cambridge University Press, Cambridge 1877.